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THE EUROPEAN HARVEST FIELD

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Published monthly except July and August
by the
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VOLUME XIII

NUMBER 6

June
1932

FRET NOT,
HE LOVES THEE.
John 13:1

FAINT NOT,
HE HOLDS THEE.
Psalm 139:10

FEAR NOT,
HE KEEPS THEE.
Psalm 121:5

WHY THE TITLE

American-European Fellowship

FOR CHRISTIAN ONENESS AND EVANGELIZATION

?

Fellowship	*Christian Oneness*	*Evangelization*
I John 1:3	John 17:21–23	Romans 10:13–15 Matt. 28:19

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AMERICAN-EUROPEAN FELLOWSHIP FOR CHRISTIAN ONENESS AND EVANGELIZATION

continuing the Russia Evangelization Society and Christian Testimony to Jews

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2. To co-operate with reliable agencies for the spread of the Gospel in Europe.
3. To give material relief in Times of Emergency.
4. To distribute the Scriptures and other Gospel Literature.
5. To encourage definite Evangelization among the millions in Europe yet without the Gospel.
6. To support Evangelists and Workers as the Lord makes it possible.

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We shall be thankful for names and addresses of Christian friends, to whom we may send sample copies of the magazine. We appreciate your sympathetic co-operation with us.

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DEVOTIONAL AND EDITORIAL

PLEA OF THE HELPLESS

Petition to Churches Against Soviet Government's Program of Religious Persecution and Intolerance

In the Near East, Sovietism is beginning to assert its satanic influences, and we need to pray that the restraining influences of the Holy Spirit, through the gospel and human government, may indeed hinder these forces which in purpose and intent seek to overthrow all that is holy and good. This article is taken from the "North-China Herald" of October 14, 1931, and was sent by a correspondent from Harbin, Manchuria.

IN ORDER to counteract the propaganda of the Soviet authorities, who carry visitors to Russia to special regions where the real situation cannot be seen, and to let the world at large know more of the actual condition of Russian emigrees who have had to flee their country on account of unbearable conditions there, and to enlighten the world more fully on conditions in Russia, 279 Russian and German refugees in North Manchuria have prepared a petition, which they are sending to the leaders of Christian churches, and to heads of other organizations throughout the world.

This petition is signed by representatives of the Greek Catholic (Orthodox) Church, German and Russian Lutherans and Mennonites, Russian and German Baptists, and Russian and German Christians of other denominations who have fled from Russia. Knowing that the readers of your valuable paper would be interested to see what these people are saying to the world, I pass the petition on to you. It follows below:—

"To you, the heads of God's people throughout the world, and to Almighty God we appeal; for it is to you alone that we may apply for assistance. The anti-religious, anti-democratic communist party now in power in our native land has created impossible conditions for the people living in Russia.

"By the use of force and unreasonable regulations of the authorities, an anti-religious campaign is being led against all religious teaching, against the priests, and against those who believe in Christ and His Holy Word.

"Sincere preachers of God's teaching have been severely persecuted, the Soviet authorities making public laughter of them. They are forbidden to use water from the public water systems, are refused any part in the social life of the community, and are not allowed their share of food as provided for others. Those who venture to feed hungry families of the clergymen are prosecuted and punished. Believers suffer in prisons, are put to hard labor, and the clergymen are forced to carry water

under the command of young communists for use of the entire city. Many of these have suffered death, being shot to death in the gloomy underground of political and police headquarters.

"The property of the churches—free donation of believers—has been confiscated by the government, and used for the communistic meetings of atheists. Thus the churches of God, places for communion of the people who believe in God and where they may pray in time of sorrow or joy, have now been taken from them and made into barns for storing grain, potatoes, or hides. Others are used for public political meetings.

"The homes of the people, who must live in a reign of violence, have been destroyed, being nationalized until they are no longer homes. Poor and hungry people are made to join the communion farms, places of slavery of the severest form.

"About five million people are deprived of voting. They are called the 'deprived.' It would not be so bad were they deprived of only the privilege of voting, but the fact is that the 'deprived' loses all his rights. Their property is confiscated, they do not get food, they cannot work as they like, nor can they secure work in any institution. The only place that gives work—the labor registration bureau—refuses to register the 'deprived.' He has no right to class himself under the 'unemployed.' According to Soviet law he is not a man, but only a 'deprived,' being so indicated in all official documents. Everywhere such a man is regarded as an outlaw. If there were such, one could, of course, gain employment in private enterprises, but there are none in the 'kingdom of Socialism.'

"Everybody in the U.S.S.R. lives on the government, half starving normally, and works according to regulations of the communists. Those who would be kind enough to feed the 'deprived' either have nothing to give them, or are hindered in doing so by the government. The people struggle to live, as the instinct of life compels, and those securing food are usually unwilling to part with it. Such are the social conditions of Russia.

"The great majority of those who have signed this paper have spent twelve or more years in Russia. They are witnesses of the heart-rending scenes which many in the interior of the country must witness. They have seen peasants of laboring families thrown out from their homes, their houses and property being confiscated. Many had to take refuge in huts dug in the earth, in tents, or in hay stacks. Being hungry and uncared for, they soon began to suffer from terrible diseases. Those who gave assistance to these were punished for sympathy and help to their fellows. We saw how people who loved their homes and their fields were sentenced to prisons for ten years of hard labor. We know of many cases of torture and capital punishment of those who did not deserve it, their only guilt being an oral expression of disapproval of the violence exercised. People were killed, simply because they signed a protest. It is impossible to describe all we have seen, heard, and experienced.

"There are no words to express the tragedy of the Russian people, a terrible condition created by the communists with the help of immoral, desperate, hired criminals committing robberies, profaning all that is good, torturing the people and committing murders at will.

"Not only the grown-up people but even the children have come to realize that it is impossible to live under such conditions of socialism as it exists. The children

who may know of conditions in other lands exclaim to their parents that they must flee abroad if possible, for Russia has become a gloomy prison of starvation and violence. Their childish mind teaches them that to remain in Russia as at present means death, while to flee elsewhere means freedom. We would remind you that eighty per cent of the population of Russia are taking advantage of every opportunity to move closer to the borders of the country in order to escape if possible. But only a few are able to approach the border and even fewer manage to flee abroad.

"Crossing of the frontier involves many hardships and serious danger of life. One has to move at night over the mountains, crosss rivers and swamps, and get through a close line of guards of the government police. Refugees swarm across the Amur river. They steal to the water, cast off their clothing, and swim naked to the Chinese side. There is usually only one chance in a hundred that they will succeed in getting across to safety, but those who can are willing to run the risk. Are there anywhere else in all the world political conditions of civilized people such as would move people to run such risks?

"We Russians, the unwilling slaves of the communists' violence, have dared to risk this in order to have freedom. There are others who are making a like attempt to escape. These men, women, and children, in groups and as individuals, are running as beasts from a forest fire, never thinking of dangers they may encounter on their way. They run with the hope that they may reach some other land, for many are aware that the violence of communists does not exist elsewhere as in Russia.

"Those of us who have affixed our names to this document, having crossed the border in much fear and enduring considerable suffering, we then at first experienced happy moments, for those were the first days abroad. We felt that the sunlight around us shared our feeling of joy in freedom, and realized that the air breathed liberty. But, alas, such were only temporary experiences of reaching a new land. New troubles were to begin. One must have a passport, but we had none. We are classed as a lawless people with no documents and no protection. We are constantly in fear of being deported to some other country, and yet we have no means of travel. We must find people to pay for passports, if these may be had, and to guarantee to the authorities of the country in which we live a proper legal attitude. It is therefore with many difficulties that we seek to secure a legal position in a foreign land.

"We are now without work, are poor, our children poorly clad, and we are without any possibility of giving them an education. Yet we share a measure of happiness, having escaped from the horrors of the Soviet government. But many are those who cannot escape across the border, numbers being killed by the frontier guards in attempting to cross, while others are thrown into prison or sent far north to suffer torture by those from whom they would flee, simply because they sought freedom. Their fate is terrible, the least punishment being long years of hard labor.

"We beg you, the teachers and followers of the holy ideas of the Lord Jesus, to raise your voice of protest in favor of these unfortunate people, and give a helping hand to your perishing Russian brother. Speak your words of authority to the rulers of all lands, remind them that the happiness of humanity can be had only upon the

basis of love and sympathy one for another, that the immoral ideas, the anti-Christian teachings of the communists, shake the very foundation of the entire world.

"We beg you with all earnestness to help the Russian refugees. Save us from being sent back to Soviet Russia, we who have succeeded in leaving the country. Help improve the legal status of those of us who are in foreign countries, and assist us in finding a means of honest labor and a legal refuge.

"May God help you in this humane effort to improve the condition of the Russian refugees and to bring about better conditions in Russia."

This petition, signed by 279 Russian peasants and German colonists, who escaped from Soviet Russia and who belong to different denominations, was sent to the leaders of all churches and creeds.

A MISSIONARY TRAGEDY

IN THE May issue of THE EUROPEAN HARVEST FIELD, we presented a page in memory of Miss Grace E. Mott, one of our faithful missionaries, who was brutally murdered in Warsaw, April 14, 1932. News came about the time we were going to press, so we were not able to give any particulars. Since then, we have received letters from the field, and we desire to present to our readers some record of the sacrificial labors and faithful testimony of this valued worker. We trust that, as we review her life and its ministry, her noble example will call us on to a closer and more devoted walk with Christ and a deeper consecration to His call to evangelize ere He comes.

Of Miss Mott's early life little is known, as our records do not give any facts. From what we can ascertain, she entered the Bible Institute of Los Angeles, coming well recommended after two years of mountain work in Tennessee. She graduated in June, 1923, with a very good record. Following this time of preparation, she labored in Christian work, the Lord leading her into ministry in behalf of Israel. About four years were spent in mission work in the city of New York, under the auspices of the Christian and Missionary Alliance. In company with Miss Jean Rhode and Miss Martha Schauble (now Mrs. Fred Stettler), she sailed for Poland to be identified with the American European Fellowship.

We will not go into the ghastly details of the brutal murder which took place in the Mission Hall in the Jewish section of Warsaw in the afternoon of April 14th. The motive, as far as can be ascertained, was that of robbery. While thorough investigations have been made by the authorities, the murderer has not been apprehended.

The funeral service was held on April 19th, and Miss Mott's body was laid to rest in the cemetery of the Reformed Church. A large company of Christians of every denomination attended. Messages were given in Polish, German, and English by Messrs. Price, Prenke, Wenska, Przeorski, Rosenberg, Joffe, Gitlin, and Stettler. Pastor Goetze was in charge. The American Consul, who sought to render every possible service over this tragic affair, attended and, though the service was unusually long, stated that he did not miss a word and said, with much feeling: "It was most impressive and I was glad I was privileged to be present." We are sure that, in her death and the

testimony given through it, many have had God's saving truth presented to them; and while Satan has not spared any opportunity to stir up trouble and to spread vile and false reports, yet the Lord has overruled, making the wrath of men to praise Him. The workers have shown, in the midst of all opposing forces and reports, the spirit of love and forgiveness.

Fellow-workers in the Fellowship, and those related to other missions, have borne testimony to the Christian character and sacrificing efforts of Miss Mott in her life and service. For instance, Mr. Stettler, in writing, states: "She was a saint, spending many hours in prayer, and even whole nights. In her walk she was very strict and gave no offense to any. Her words were few and decided. Although she had an excellent college education, yet she stooped down to clean dirty floors in the poorest of Jewish homes, and spent not only her whole strength and life but all she had, in the service of the Lord." This testimony could be multiplied, if space would permit. We have indeed lost a valued worker. May the Lord of the harvest thrust forth many such into the needy fields of the world in answer to believing prayer!

Miss Margaret M. Griffith, our Prayer Secretary, who was instrumental under God in leading Miss Mott to consider the great need existing amongst the Jews in Europe, writes:

> "Our hearts are sad. We do not understand. We know Miss Mott was a woman of prayer, and that Satan knew and hated her and once again has shown himself a murderer as from the beginning. We take it as from God's hands, and believe that God will work out His eternal purpose for the souls of the women and children for whom she gave her life, in a far greater way by this supreme sacrifice than by her life. Miss Mott was prepared to live and, therefore, was prepared to die.
>
> "We remember the day when first we met her in a seaside Conference. As she heard of the great field, white unto harvest, among the Jews in Warsaw, and that the laborers were very few, she gave herself anew to her Lord, saying, 'Here am I; send me.' A few days later, the Scripture, 'This is not your rest' (Micah 2: 10), was given to her. She told us, 'I have loved my work with the Jews in the Bronx, New York'—and her face grew radiant as she spoke of the boys and girls with whom she had worked—'but I believe I am to go to the foreign field now. Some one has come into our work who can take my place and I am going to those who have had no chance to hear.'
>
> "She made a tour among old friends and relatives, and soon the Lord gave her passage and equipment and she was ready to sail with two other missionaries, Miss Rhode and Mrs. Stettler. Only $20.00 monthly was promised for her, but she knew her God and would trust Him. We remember one day when $22.50 was needed by one of her friends. They knelt together and prayed. That evening $22.50 was put into the hands of her friend. The words of an old English dock master concerning a Christian woman he knew were true of her: 'We chaps know very little about religion, but one woman can say to us what she pleases, because she always has her prayers answered. Often we send word to her to pray for this or that.'
>
> "Miss Mott knew how to put on the 'whole armour' (her defense) and stand in Christ, and how to take up the weapon, 'all prayer' (her offensive), and storm the very citadel of the enemy. We are sure it was because of this very fact that the enemy searched her out in her apartment, where she had withdrawn for a season of rest from the activities at Radost. 'Daniel kneeled upon his knees three times a day and prayed,' and for this reason Satan stirred up men against him to slay him—to cast him into the lions' den—but God was with him. The Lord Jesus Christ left the glory of Heaven to seek and to save the lost down here, and

when He faced death at the hands of cruel and wicked men He did not draw back nor save Himself, but was 'obedient unto death.' He said to His disciples, 'He that loveth his life shall lose it, and he that hateth his life in this world shall keep it unto life eternal. If any man serve me, let him follow me.' 'Except a corn of wheat fall into the ground and die, it abideth alone, but if it die, it bringeth forth much fruit.' We are praying that God will use this incident, the first martyrdom of one of our missionaries in Europe, as Christians read of it all over America, to bring the Church of Christ in the nation to her knees. In Chattanooga the Christian women of the city were gathered together on the day of her burial, for the first time in a monthly day of prayer. This was no coincidence, but was God planned.

"In Miss Mott's last letter she wrote of a home which was rented and partly equipped, where they hoped to house fallen women and rescue them for Christ. Miss Rhode wrote later of mothers pleading with them to take their children into the home already open. One of them begged, with tears, that they take her daughter, as she could not give her food and the only relative who was able to care for her was an aunt who had a house of ill fame and wanted her as a dancing girl.

"We believe that, as Miss Mott was departing this life to be with her Lord, *by faith* she saw this home for women and children, where Christ would be honored and they could be taught the precious Word of life, a reality. When this home comes into existence—as we believe it will, for there is no such home in that great center—then surely the words of the poem will once again ring out the eternal truth:

'There is no gain, but by loss;
You cannot save but by a cross.
The corn of wheat to multiply
Must fall into the ground and die.
Wherever you ripe fields behold,
Waving to God their sheaves of gold,
Be sure some corn of wheat has died,
Some soul has there been crucified,
Some one has wrestled, wept and prayed,
And fought hell's legions undismayed.'

"What will we answer when at the judgment seat of Christ we must give an account for the deeds done in the body? Why have you withheld your tithes? Why have you preferred to satisfy your taste for dainty food, or beautiful clothes, when plain food and plain clothes would have allowed you to help bring souls going down into eternal death and darkness out into the eternal day?"

In the January-March 1932 quarterly issue of the *China Fundamentalist*, reference is made to the killing by bandits of Rev. John W. Vinson, who had been laboring as a missionary under the auspices of the Southern Presbyterian Church. The comment regarding the poem and the basis for writing it, fitted Miss Mott's homegoing also, and we are therefore printing it herewith:

AFRAID OF WHAT?

A Chinese girl who saw Mr. Vinson before he was shot, heard the bandits threatening him with guns. "Aren't you afraid?" they asked. "No," he answered, "I am not afraid. If you shoot me, I go right to Heaven." This incident inspired Mr. Hamilton to write the following lines, which are a worthy expression of the martyr spirit:

Afraid? Of what?
To feel the spirit's glad release?
To pass from pain to perfect peace,
The strife and strain of life to cease?
Afraid—of what?

Afraid? Of what?
Afraid to see the Saviour's face,
To hear His welcome, and to trace
The glory gleam from wounds of grace?
Afraid—of what?

Afraid? Of what?
A flash, a crash, a pierced heart—
Darkness—light—Oh, Heaven's art!
A wound of His a counterpart!
Afraid—of what?

Afraid? Of what?
To enter into Heaven's rest,
And yet to serve the Master blest,
From service good to service best?
Afraid—of what?

Afraid? Of what?
To do by death what life could not—
Baptize with blood a stony plot,
Till souls shall blossom from the spot?
Afraid—of what?

By E. H. Hamilton, Suchow, Kiangsu, China.

Amongst Miss Mott's effects was found a letter to Mrs. E. N. Sanctuary, a paragraph of which reads as follows:

> "God is encouraging us with some 'fruit' these days. A man and his wife and a girl about seventeen years old confessed faith in Christ publicly at Radost yesterday. The brother of this man has been a believer for years and his life is a real testimony to his family. I have had a very tiny part in their salvation, but we can share the joy in Heaven when souls confess faith in Christ."

Was it not gracious of our Father to give our sister, who was soon to be with Himself, this encouragement of fruitfulness as she ministered in the name of our Lord Jesus?

As we close this article, may we ask for earnest prayer for Miss Jean Rhode, Miss Mott's co-laborer. They labored together with vision and plan. Pray that Miss Rhode will have strength in body and that the vision and plans in behalf of Jewish children and mothers may have rich fruition. May God's call be heard, realized, and obeyed, and then we shall rejoice "that from the ground there blossoms red, life that shall endless be," and the testimony sealed in blood shall not have been in vain.

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**—J. Grey McAllister, Prof., English Bible,
Columbia Pres. Seminary, Richmond, Va.**

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A PROFITABLE PRAYER MEETING

By JOHN KOVALCHUK

One of the problems confronting missionaries, calling for wisdom and sacrifice, is the separation from their children, as climate and education bring about enforced separation. Mr. and Mrs. Kovalchuk face this problem in respect to their only child, Anna, whose picture we show herewith. Anna was born in the United States, leaving here when about four years old, when her parents went abroad in missionary service. By using other languages, she has forgotten English. In America, she spoke English; in Poland, Polish and Russian; and while her father was pioneering in Carpathian Russia, her mother and she lived in France, necessitating a new tongue, namely, French. She is in the third grade of a French school. Now, if she accompanies her parents in their new work in Carpathian Russia, she will forget her French, which is an important language on the Continent. The schools in Carpathian Russia are badly organized and the language is of minor importance. A Swiss pastor, E. A. Stocker, residing near Geneva, who also speaks English, is willing to take care of Anna and give her an opportunity to continue studies in a French school. He has other missionary children there. The problem is the distance from Carpathian Russia, meaning they would not see her for a long time, which is a sacrifice to parents, especially in the case of an only child. Then, too, the expense involved is considerable for a missionary, namely, twenty dollars per month for board, clothes, etc. Won't our readers take this matter on their hearts for prayer, so that our friends will be guided as to the proper course to follow and all needed shall be supplied if she is to be cared for in this way?—EDITOR.

IN addition to the regular services and Sunday Schools for the adults and children on Sundays, we also have prayer meetings, conversations, and visits in private homes on other evenings during the week. The Lord gives us wonderful opportunity for testimony. I would like to tell you about one such prayer meeting which we held some time ago in a Russian private home, and its result.

The two intelligent Russian ladies who gave themselves to Christ some time ago proved to be really regenerated and sincere souls, full of passion for the salvation of others. They are praying, and testifying to their relatives and others around them. They asked us to hold a prayer meeting in their home, having the permission of the host, the husband of one of the ladies. When we got there at the appointed time, we found a room ready for the meeting. A few chairs and benches had been arranged for the visitors, and in front of these seats stood a nice, small table covered with a cloth. Everything looked neat and in proper order. We were received very kindly. Soon the invited friends and neighbors began to come in, and the room was filled.

We opened our service with singing, Scripture reading, and prayer. The hearts of the people seemed ready to receive the Word of God. I referred to James 1:23 and II Cor. 3:18, and then spoke on the subject, "The Word of God as a Spiritual Mirror." We first spoke about the ordinary mirror, its widespread use by all people,

ANNA KOVALCHUK

and its great importance as a means of enabling us to see our outward condition. Then, when we find ourselves not in proper condition, or with unclean spots in some places, we immediately begin to wash ourselves with soap and water until we are clean.

We then spoke of the spiritual mirror, the Word of God. Looking into this mirror, we see the spiritual condition of the *inner* man. This is much more important than the outward, and yet many people neglect to look into it to see their spiritual condition. Then I suggested opening this mirror, the Bible, and looking at it in several places, such as Isaiah 1:4-6, 15, 16; Isaiah 59; Isaiah 64:6; Romans, 3:10-18. The fact of man's terribly sinful condition was seen by all present. Then the question was raised as to how we could wash off all this. The Lord requires us to wash ourselves and make ourselves clean. (Isaiah 1:16) Can we wash ourselves from sin with water and soap? No. Pilate tried to wash his hands in water to cleanse away his sin, but in vain. The Lord says, "Though thou wash thee with nitre, and take much soap, yet thine iniquity is marked before me." (Jer. 2:22) There is no remedy of our own invention that can wash away our sin—the Lord alone can do it, under certain conditions. He invites everybody, saying, "Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." (Isaiah 1:18) "The blood of Jesus Christ his Son cleanseth us from all sin." (I John 1:7) See also Rev. 7:13, 14.

At the conclusion, we all kneeled down and one after another began to pour out from the heart fervent prayers to the Lord. Then we sang. When the meeting was dismissed and we were about to leave the house, the host shook my hand very warmly, expressing his hearty thanks for the message. Some time after that, his wife joyfully told me that her husband had become a different man. He is now reading the Bible. He used to drink much and behave very badly, but now he has stopped all that. This is the man for whom I asked prayer in my April letter. The Lord is answering our prayers now. Praise His holy name! Dear friends, let us continue to pray for him that he may give himself wholly to the Lord and be His faithful servant. He is an intelligent, well educated man, gifted in music. May all his talents be used for the glory of God!

While visiting the work in the city of Annecy, I met a Christian lady, a Russian living in Geneva, Switzerland. She became very greatly interested in our work, and when she returned to Geneva she told others about it. The Russian Christian Ladies' Circle in Geneva invited me to come there and have a meeting for them. They gave it wide publicity and it was well attended. The people listened very attentively to my message on "How to Get in Touch with God." After the meeting, several persons asked different questions concerning their salvation, among them being an intelligent Jewish lady.

These Christian ladies asked me to stay with them in Geneva for a few days, to meet people personally and to have another meeting. I consented to do so, and the Lord added His blessing A specially blessed meeting was held in the City Home, a shelter for old women. Most of these old women are not Christians, though some of them are Roman Catholic and others Greek Orthodox. I talked to them on the subject, "Behold, I stand at the door and knock." All listened with great interest, and some earnest questions were asked at the conclusion of the message.

I also had opportunity for conversations in private homes. Among others, I met Madame Brocher, the head of the Swiss branch of the prayer league called "One by One." She speaks English, so I could tell her about the work among the Russians in France and also in Carpathian Russia. She was much interested in this work and promised to pray for it.

When I went to the city of Lyon, to make application at the American Consul's office for renewal of my passport, I was asked to spend a few days holding meetings among the Russian refugees there. I did so for four days, and the Lord blessed these meetings.

According to the old Russian calendar, Easter Sunday was observed on May 1st. We tried to make the most of this opportunity by having a special Easter program for the children and adults. Much good Christian poetry was recited by the children, testimonies were given, Scripture verses were quoted, and Easter hymns were sung. We all rejoiced in the Lord. May His holy Name be praised!

EASTER GREETINGS FROM THE HOLY LAND

By Prof. V. Martcinkovsky

(*Translated from the Russian*)

The Place of a Skull (Golgotha)

GREETINGS from Zion! Psalm 20:2. Christ is risen! I am on Mount Zion, and from here I send resurrection greetings to all who love Christ. Peace be unto you! Not far from this place is the sepulchre of David, which is so honored by Jews, Mohammedans, and Christians. On the same spot, according to tradition, Christ partook of his Last Supper, and farther on, on the site of the Temple of Solomon, is the Mosque of Omar, under the shadow of which is a rock called Moriah, where Abraham brought Isaac to be sacrificed.

Below Mount Zion is spread out the Valley of Genom, and beyond it, on the slope of the opposite mountain, is Akeldema, the potter's field which was bought with the blood money of Judas. On this rocky steep there are many cave graves. The Valley of Genom, on the southeast, meets with the Valley of Jehoshaphat, and here flows the stream of Kedron, which was crossed by Christ when he went from Zion to Gethsemane, and here quietly flows cool Siloam. In the Valley of Jehoshaphat there are many graves of Jews, Mohammedans, and Christians, many having desired to be buried here in the "Valley of Judgment" because here will appear the Judge of heaven and earth. Still farther away begins the desert of Judah. I look at its hills, burned by the sun, and beyond these hills the blue mountains of Moab are visible. They are on the other side of the Dead Sea, about twenty miles distant, but they can be seen distinctly. The air is so pure and clear in the Holy Land that it is possible to discern the narrow paths and hollows.

In the Arabian village nearby I can hear the cocks crowing. They remind one of the morning when Peter, warming himself by a strange fire, denied Christ. Round about me are cedars and olives. The Holy Land is now in blossom. Amidst the bright green there are many flowers—blue, yellow, and red. In some places the grass seems as though it were covered with blood. There are a great many small, red poppies, which the people here call "drops of blood," for tradition tells us that they grow from the places where the pure blood of Christ fell in the hours of His supreme agony for the world. Eagles are soaring far away. Song and prayer arise in the heart. Remember, O Lord, all those who are suffering now in the fatherland (Russia), and remember all our brethren and sisters the world over who are bearing, through the valley of darkness and sorrow, joyful tidings of Zion to come. From the Holy Land, where even the stones are preaching from the fields and mountains on which in time past trod the pure feet of the Son of God, from the mountain of Zion where God appeared—I wish from these places to say, peace be to all of you who are seeking His kingdom and His righteousness. May the light of Zion shine upon all who have found the life in Christ, as we travel together to the coming Zion!

V. Martcinkovsky

GOD'S WORKING IN ESTONIA

By Ivan Moriakoff

BROTHER MOSHERENOK visited us recently and we preached together. In a number of villages we had very good meetings and the blessing of the Lord was upon us. Round about us was much disorder because of the special ancient Russian festival, "Maslyanitze" (the festival of butter). This festival is devoted to eating and drinking. Many crimes are usually committed at these festivals, but the Lord safeguarded us and our meetings were quiet. The people have become accustomed to our meeting and our evangelical order, and they do not disturb us as they did formerly. I think that some of them have become tired of it.

The Lord wonderfully arranges everything. In the village of Lebez there were recently converted two prosperous peasants, a man and his wife, but their children opposed them because they no longer took part in worldly pleasures. A daughter of these people decided to leave home and she married a godless man, the worst man in our district. Every time he was seen on the street, he showed the effects of a drunken brawl. After some time she returned to her former home with tears and repentance, and now this young woman urges other girls not to marry atheists, even though they may be wealthy. She is now a very diligent visitor at our meetings and when people look at her tears they are deeply stirred. Her girl friend has been converted also and helps in the singing. Praise the Lord! He brings souls to him in all possible ways.

I once made the remark that with Christ we are free even in prison, and without Him our freedom is like a cell. I referred the people to their own experiences and many shouted, "Yes, indeed!"

It is very interesting that the old men opposed our meetings more than the young—they are accustomed to their old church order—but in recent times we have had more old men attending our meetings. Through the influence of our evangelical meetings, the Greek Orthodox priests are beginning also to preach the Gospel, after the ritual services. They are afraid that their sheep will leave them.

A great fight took place among the young people of our villages. One of them lost his leg and hand. We decided to hold our meeting in this place in the daytime because it is dangerous to work in the darkness. A friend of mine told me that he is afraid to come to the meetings under these conditions and I advised him not to come if he had any fear. My wife has no fears and she attends the meetings with me and shares in my labors for the Lord. We are invited to visit many villages.

My relatives live with me in my peasant home. There are three evangelical believers and three members of the Greek Orthodox church. We are of different opinions, but we have good feelings toward one another.

Our central missionary station is situated in the village of Lebez. Three houses in this village have been cleansed from icons and instead of these the people adorn their homes with Scripture mottoes. A man here who was recently converted testifies and thanks God with tears that He has delivered him from error. The relatives of this man also shed tears, because of their great desire to restore him to the Greek Orthodox church. Believers boldly tell the other people, "We have found God, who has the Word of eternal life." Sometimes I fear a little for the young believers, but praise God, they are being strengthened in the faith day by day, three of them expressing their desire to be baptized. My work here is again being interfered with by those who give out unsound religious teaching, and it is my duty to keep from error those who have been recently converted.

Last Sunday I held a meeting in this village and there was absolute quietness. After the meeting I asked the people whether they had any questions. Socialists arose and tried to show the people that we are the agents of the bourgeois and that we are leading the people into darkness, and they threatened me. I feel that the Lord is soon coming to take His own out of the world, because it has become so corrupt. The world is like a raging sea.

During the Easter season it was almost impossible to hold public meetings because of the great noise round about us. There are many drunkards carrying

knives, and they break windows and beat each other I myself received a heavy blow from one of them. I had such difficulty in breathing that I feared my ribs were broken, but praise the Lord, I am now quite well. When my friends saw that I was hurt, they hurried to the border guards and summoned Estonian soldiers to my aid. The ringleader of the disturbance was seized. Our brethren and sisters asked the authorities not to punish this man, but only to demand from him that he would not disturb us any more. The police chief, however, felt that this would only encourage the committing of further crimes. It is wonderful how, in similar cases, our believers smile when they are beaten, and with tears ask the police not to punish those who have disturbed us. We are rejoicing in spite of all these troubles, and people who are seeking the Lord are now being drawn nearer to Him. Seven new converts have asked to be baptized.

Very recently Brother Mosherenok was with me holding evangelistic meetings. I must confess that among some of the older converts troubles had arisen, and our dear Brother Mosherenok was a great help to us in settling various questions and complications.

We have received the Russian hymnals you sent us and thank you most heartily for them, for our need along this line is very great. We are also grateful for the Scriptures which Brother Mosherenok brought to us from Brother Dobrinin's book store in Finland. I gave them to people who greatly needed them. I am always grateful to the dear American Christians for the love extended toward our dark country, and for the support which I receive every month, as well as for the money sent on the occasion of my wedding. I greet all of you in the Lord. Pray for us.

WHY NOT TRY THIS IN YOUR CHURCH?

By Miss Margaret Griffith

AFTER a message in a Baptist church in the South, the pastor rejoiced our hearts by saying to his people, "Come out tonight and be ready to do what the Lord would have you do. I have just read 'Power from on High' by Dr. John Greenfield and want to begin a 24-hour prayer circle." For several years we had prayed that some church would be willing to do this, and there it was. They came. The men who worked at night divided the night hours among themselves, and all the hours of the day were taken. The women of that same church will form a 16-hour prayer cycle later, with continuous prayer from six in the morning until ten at night.

God showered blessings down all the way on my trip south. What a joy it was to find a busy doctor enjoying prayer fellowship in a group which met to pray for Israel in the city of Atlanta! Another medical man there finds time in his busy life to conduct a Gospel tent campaign throughout the greater part of the year. Some of the Christian women of Atlanta are planning for a day of prayer once a month, the last Friday of the month. They will attempt to gather the women of the churches and missions together for prayer, with the object of forming prayer groups everywhere in the churches and establishing a family altar in every home.

We found that in Knoxville there has been a faithful group who for six years have met one day a week for fasting and prayer. They hope to reach out and enlarge their coast.

A class of "Victory Girls" have made a gift to our work for our missionary in Harbin, Manchuria.

We praise God for the nurse in Atlanta who volunteered to support a Jewish missionary. We know great joy and blessing will be hers, as she does mission work by proxy in this great, ripe harvest field for Jewish work. How marvelous is the response of the Jew to the Gospel when he hears it!

We praise God for all these blessings and for the supply of all our needs daily. Praise Him with us, for your prayers have been wonderfully answered. "For from old, men have not heard, nor perceived by the ear, neither hath the eye seen, a God besides Thee who worketh for him that waiteth for Him. Thou meetest him that rejoiceth and worketh righteousness." Isaiah 64:4, 5.

"God's work here in Cernosice and in Prague is progressing. I have given some lectures in the hall of the local Baptist Church in Prague. Quite a number of people were present. I will tell you more about it later."

—James Ewke, Czechoslovakia.

"A LITTLE CHILD SHALL LEAD THEM"

By Margaret M. Griffith

HOW the hearts of the Fellowship prayer family would have been stirred, as was mine, could you have listened to the program given by the children of the 4th, 5th, and 6th grades in the public school of Chattanooga, demonstrating what they had learned in the Bible during the year. The Bible has been introduced as a regular text book into the public schools of this city through the efforts of Dr. J. P. McCallie, of the McCallie School. A group of Christians worked and prayed for it, and God brought it to pass. Miss Annie Thurman, a splendid Christian, plans and develops the course, and each week gives the plan, as well as the first lesson, to each school. All the teachers co-operate.

The program consisted of lengthy Psalms recited vivaciously and accurately, with other portions of Scripture. The geography of Palestine and the books of the Bible were presented in songs very cleverly composed. Another song was a catechism. Half of the children sang the questions, while the other half gave the answers.

Can you imagine a May Pole encircled by children, each of whom represented one of the sixty-six books of the Bible? Round and round they passed, and one by one they named a book and gave a complete but concise outline of its contents. What a nation ours would be if in every school in the land there were a Christian teacher holding forth the Word of God!

I was told by one of the teachers that the boys in the grade schools have been gathering for prayer for some time at noon and during both recesses. This has been altogether spontaneous—no one has suggested it. A large group has been coming together for earnest prayer, and only at the suggestion of the teacher that the morning and afternoon recesses were to be used for outdoor exercise where they could witness to the other boys at play, were they willing to give up two of their daily prayer seasons.

In one of the High Schools, many weekly prayer groups are being formed. About forty volunteered to do this. Miss Nina Hutton, the Bible teacher in the High School, told me that hundreds of answers to prayer are reported in the course of a day's work. They will meet monthly for fellowship of all groups. Will you not pray with these young people for the youth of Russia and Europe? Can we not believe that God will bring many other children and young people to pray for our nation also? It would seem that the Spirit of God would make real the truth that "a little child shall lead them."

Recently, Dr. Edgar Morgan and his wife, who have labored as missionaries in China for twenty-five years, related to me the following instances in a revival there. Similar experiences are coming in Russia and Europe. I saw little girls, not more than ten, weeping with tears rolling down their cheeks as they prayed for lost souls. If millions of children and young people of Russia are to be saved from atheism, from such judgment as blasphemy against God must inevitably bring in this life, and an eternity without Christ, then we must have a revival, even a greater one than they have had.

In Pingtu, two little Chinese girls were saved and filled with the Spirit of God. They pleaded with their father and mother to believe in Christ, saying, "Jesus is coming quickly; judgment and hell are terrible; flee from the wrath to come; heaven is wonderful—don't miss it!" The parents were stirred. The father, a man high up in the local national government, went the next morning to see the Chinese pastor, and was saved. That same morning one of the girls came, bringing her mother to see a native missionary. Burdened for her sins, she too found salvation in Christ.

In another home the family were engaged in the worship of their ancestors, a practice which has had 3,000 years of history in China. On this particular holiday, no member of the family may be occupied with anything else. The little son in the home had been saved. Evening came. Straw was spread over the floor for the spirits of the ancestors to come and walk upon it, bowls of food were placed as an offering to the idols, and the family engaged in worship. The little son knelt and prayed aloud. Over and over he said, "Jesus is not pleased. We ought to worship the true God." He continued long, praying and weeping, until the father said to the older son, "Take them all away—the bowls of food and the idols." Shortly after

this, the entire family were saved. These are two of many instances where families are being brought to Christ by the children.

The revival is widespread. Wherever the church and both native and foreign leaders are revived, whole villages come to the knowledge of Christ. The anti-foreign spirit, which had become very bitter as the result of the work of the communists, is broken down completely. Native Chinese Christians have confessed their sins and failings, and in some cases mission halls have been built with the restitution money. Numbers of Chinese have said, "From now on we shall trust the Lord to care for us, and put our salaries into the hands of those who will go into unreached territory."

The work of the Holy Spirit in Baptist, Presbyterian, and faith missions seems to be the experience of Isaiah in the sixth chapter—a manifestation of the glory of God in the face of the Lord Jesus Christ; the revelation of sin in the heart, and the depths of it; cleansing, as it has been confessed and put away; and a fresh anointing with power for service.

Let us continue to cry to God for such a work of the Spirit of God among the children of Europe and Russia. God is able!

GOD'S RESTRAINING HAND

By Philip Manetz

I HAVE been away for three weeks in Stalpcy, doing evangelistic work. This place is about 250 miles from Brest, on the bolshevik border. The Lord graciously blessed the meetings, and at every one of them precious souls responded to the invitation. The grace of God was abundantly manifested and many gave themselves to the Lord Jesus Christ. The authorities there were very kind. The mayor of Stalpcy gave me full right to preach the gospel as long as I wished to stay there. I felt that was surely of God, for it is not everywhere that liberty is given in preaching the gospel. Praise God for His loving kindness! I saw a Bolshevik train in Stalpcy, and Bolsheviks, of course, but I was not allowed to talk with them.

Praise God for answered prayer! The communists in our village, who disturbed our meetings so much lately, have all been arrested and put in jail. We, of course, were not the cause of their arrest, which was for political reasons, but we have peace and quiet at present. Praise the Lord!

I met Brother Gitlin in Baranowich on my way home. He is doing evangelistic work there.

At present I am in Brest for about two weeks. Brother Neprash is teaching the Bible Courses, in which I am taking a part. It gives me good practice in the Russian language and I am also deriving great blessing. There are about sixty pastors and evangelists taking part in the course. A man like Neprash is of great value in the Lord's work. I can say with confidence that he is a true man of God. Please pray for revival here in Poland and in the church of God the world over.

I think I asked you to pray for the distribution of the New Testaments with which I planned to supply every home. Praise God, by His grace it has already been accomplished. I bought one hundred New Testaments and went from house to house, doing personal work and leaving a New Testament where there was none. Very few homes had Bibles or New Testaments in them.

I had a blessed experience one day while doing personal work. I found in one of the homes a very sick woman, and I said to her: "Your days on this earth will be very few. Are you ready to meet the Lord if He should call you?" She did not answer. Then I told her the simple story of God's love and how He sent His dear Son into this world, how He suffered and shed His precious blood for our sins and died on the cross in our stead, and how He was buried and rose again the third day, according to the Scripture. "If you believe the testimony of the Holy Scriptures and confess your sins to God, He will forgive your sins, according to His Word. I John 1:9." She said, "I believe," and poured out her heart to God, confessing her sins. Praise God, she found peace. The next morning they told me that the woman was dead. Oh, how glad I was!

Please continue to pray for a revival in the hearts of men to read the Word of God. There has been a great awakening since the New Testaments have been distributed. A great many more people attend the mid-week prayer meeting. Glory to God!

We have in our village three very wicked men, who are thieves and robbers. Will you please unite with me in prayer for their conversion, especially for the leader, whose name is Ivan. Please pray also for the deliverance of the demon possessed man about whom I wrote you before.

Spiritual Awakening in Polish Villages

By B. Bajko

I CANNOT refrain from telling you of the wonderful growth of the Word of God, which has been sown in different parts of our district. I want especially to write about the spiritual awakening in the villages of Sienkiewicze and Pieski.

For a long time the Word of God had no place in the hearts of the people in the village of Sienkiewicze. The people there tried by their own efforts to lead a sober, moral life and to show mutual kindness or charity. For this purpose they had formed a sort of communistic organization. They had their village court to control and judge their members. A severe punishment was inflicted upon those who did not strictly keep their laws. They had everything in their own hands, and did not care for God and His blessed Word. Thus Satan had been transformed into an angel of light and had blinded their minds, lest the light of the glorious Gospel of Christ should shine on them.

One day the Lord put it upon the hearts of Brother Michnowec and myself to visit this village. Having prayed to God for His guidance and blessing, we started. On the way a great fear overwhelmed us and we said one to another, "What will we do if the people beat us and cast us out?" The presence of the Lord encouraged us, however, and we went on. It was dark when we reached the village. We thought it would be hard to call a meeting at this time because no one would see us, but the little children saw us and said to each other, "The Stundists have come." Surely we are "unknown and yet well known."

As soon as we entered the house of a believer who, like Lot, was tormented and worn out by the ungodly, a goodly bunch of children came in. I was exceedingly glad to see them, and began to talk to them and ask them questions from the Old and New Testaments, to which they gave satisfactory answers. Then I taught them to sing several hymns and choruses, which they learned very quickly. This work with the children attracted a large crowd of people. We started the meeting with prayer, asking the Lord to give us a message which would help the people to know Him whom they had rejected. The Lord wonderfully answered our prayer. We put aside our prepared sermons, for He filled our hearts with His blessed Word and we spoke as though inspired. The people began to weep at the preaching of the Gospel, especially the young girls, who soon joined in the singing. Seeing the older folks sing, our newly organized youngsters' choir began with more energy to sing the praises of the Lord. Thus we had a new congregation and a new choir singing for the first time at the first meeting in this new place.

At the close of the meeting, many came and thanked us for the message and the music and invited us to come again. We visited this village several times and the Lord wonderfully blessed our work. Last fall six souls entered into a covenant with the Lord by baptism. Later on there were many more ready for this ordinance, but winter had come on and they will wait until spring. Many children love the Lord also and are always singing His praises.

The attitude of the people in the village of Pieski was altogether different. They all adhered to their old religious customs and traditions. The Russian Orthodox priests had instilled in their hearts hatred and opposition to the preaching of the Gospel. He taught them that we were Antichrists and false prophets and that our preaching proceeded from the evil one. All these assaults, however, did not hinder the Word of God, but rather incited the people to come to our meetings and learn about our new teaching. When they heard the Word of God, it touched their hearts and they were converted.

A day was appointed for a baptismal service. Although we had obtained official permission for this special open air service, the priest tried to hinder us. He asked the policeman who was on duty not to let his parishioners and others go to the river to see how we baptize the believers. It was a cold, rainy day also, but nothing could keep the multitudes from gathering to see this solemn service. The procession started to the river, which was two kilometers from the place where we were holding our meetings. It was raining, and the wind was blowing fiercely. This made the crowds walk fast and some were even running. When we reached the river, the Lord manifested His power. The wind

ceased, the clouds disappeared, and there came a great calm, as on the Sea of Galilee when the Lord rebuked the wind. All were amazed. The sun's rays were so warm that many were perspiring. This bright weather continued until we had performed the baptismal service. It seemed as though the sun was smiling at the regenerating work of the Creator. We closed our service with a prayer of thanksgiving and again started on our way. Immediately new clouds appeared, the wind began to blow, and it began to rain again. The people were greatly amazed and said among themselves, "There must be something holy about these 'Stundists' when God Himself condescends to help them in this way." It made a great impression upon them and many were awakened from their slumber of sin.

After so great blessing from the Lord, the priest, being grieved that we taught the people and preached through Jesus the resurrection from the dead, began to accuse our brethren. On one occasion he told his parishioners that every one who wants to become a "Stundist" (Protestant believer) must sign his name with his own blood. Shortly after this we made a registration list of our members and every one of them had to go to the community administration office to sign his name in the presence of a bailiff. At the same time there was a session held of the chiefs of the villages at the community administration hall, and they all saw that the believers did not sign their names with their own blood but that they used ordinary ink. Now the people in that community no longer believe the priest. Thus the "holy father," through lying accusation, lost his influence in his parish and caused many people to seek the truth.

Dear brethren, pray for us that the Lord may use us more and more for His glory and the salvation of our people.

"Just a few lines in regard to the little booklet. I don't want to be without it, as I look forward to its coming very much. And I do hope that when Pastor Sisemore is through with Revelation it can be had in one little book by itself. I would certainly like to have it in one, as it makes it so plain."

"I am glad for all the good news from abroad and pray for the work and workers."

CHILDREN'S WORK AT RADOST

MISS Jean Rhode needs our special prayer, for herself personally and for her work among the Jewish children, now that her co-laborer, Miss Mott, has been taken. She has written us of the great opportunity to fill the house with Jewish children. Mothers and fathers, unable to feed, clothe, or educate their children, plead with her to take them, and often go away in tears when they hear the answer, "No, we cannot take them. We have the house, the grounds, the workers, but we need funds for food and current expenses."

If the leaders of fifty groups among our constituency—Sunday School classes, Mission Circles, and Young People's groups—would ask each member to give *a quarter a month*, there would be sufficient in the Lord's treasury to carry on this great work and fill this house to overflowing with Jewish children. When you read in the April number of only a few children and mothers in the home, with plenty of room for more, it was because you, dear reader, had remained indifferent to this, the only Christian work for Jewish women and children in Warsaw, the capital of Poland. Do you not feel constrained to put a memorial over there in Poland, a most strategic center, to Miss Mott, who so gladly gave her life to His service, that His name may be glorified? Which one of the two girls depicted in the following poem will you be?

"Wise, economical Abigail Jane
Leaned from her snug limousine to explain:
'Help a Jewish orphan? Give a quarter a month?
I couldn't afford it—it's too much to pay.
My boots cost ten-fifty, and my gloves, six a pair;
Five dollars a bottle, the scent for my hair.
I love little children, and yet it is plain
I can't feed an orphan,' sighed Abigail Jane.

"Silly, extravagant Ellen O'May
Works in a restaurant down on Broadway—
'I could walk to me job—what's a carfare to me
If 'twill help a poor Hebrew over the sea?
A quarter a month! 'Tis a paper of pins!
I'll pay for the kid and wish he was twins!'
Silly, extravagant Ellen O'May!"

"I find this book very interesting reading. May God bless this work."

A CRY FOR THE BIBLE

BULGARIANS READING THE BIBLE

By Paul L. Mishkoff

Bulgaria is the heart of the Balkans. Bulgaria is the one really wide open door in the whole of the Balkans. The peasants—4,000,000—receive the Word of God greedily. 5,632 villages await the message of the Cross.

Most of the Bulgarians are poor and many of them are distressed in heart. Our workers are in constant touch with the people, in towns and villages, and learn their distressing stories and witness their tears. Theirs is a distress approaching anguish and despair. As we see with our own eyes the need of the Bulgarians for the Gospel of Jesus Christ, their condition becomes a plea growing more insistent. Our workers have gone to the homes of poor villagers and found their wretchedness almost beyond words.

I took my stand by the door at a large railway station. Many villagers came into the station. I offered them copies of the New Testament, but they all refused to take them. They stood watching me give tracts and Testaments to the people as they passed. I saw one of their company approaching, and as he drew near I offered him a Testament. To my great joy, he accepted it. The others all crowded around him to see what it was like, and very soon, without any warning, I was surrounded by these villagers wanting Testaments and tracts. It made my heart glad to see them read while they waited for the train.

The Lord has used our workers for the salvation of many, some having been clearly converted. My work has brought me into many villages and towns, where I have witnessed heart-rending scenes and conditions. I am compelled to send you this message in order that the Mission may speedily help these distressed Bulgarians. They need you. God has aroused a remarkable hunger for His Word in the hearts of the people in Bulgaria. "How long we have been looking for the Bible! At last we have found it!" said some Bulgarians when we offered them the Bible. Going to Gabrovo, where I had been invited to hold meetings, I met several villagers in the compartment of the train. We had not conversed long before one of them brought up the subject of Christianity. I wish you had been with us to see how closely they listened as I gave them the Word of God.

I come to you in behalf of the Bulgarian Gospel Mission and these suffering Bulgarians, that you may share in the opportunity of ministering to their spiritual need of the Bread of Life. It is high time now to help Bulgaria and these neglected 4,000,000 villagers. Please pray that you may know what the Lord is saying to you concerning Bulgaria.

Many are seeking Christ. Yet they must continue to grope in darkness unless we reach them quickly. We can only lay their need before you, earnestly desiring your prayers for the Mission, and your gifts as God has prospered you. You, who know the goodness of God to your *own* soul, will you not *now* help us to reach the unevangelized 4,000,000 villagers of Bulgaria? On our Mission field are 5,632 villages inhabited by white people but most of them in spiritual darkness! Please help us heed their cry for the Bread of Life!

HEBREW WITNESSES FOR CHRIST

DURING Professor Martcinkovsky's visit to Palestine, there was such a marked interest manifested among the Jews, especially the young people, that their elders objected to a visa being granted for Professor Martcinkovsky to re-enter. He has secured it, however, and is now there.

In order that we may inspire faith in our readers to pray for the conversion of the Jew, we give the account of the conversion of some who have accomplished great things as Christian Hebrews and who are a true witness to the power of the Gospel to transform lives.

Paul Jesaia, an educated Jew of Prague, after showing an inclination towards Christianity at home, went to London on business about the middle of the seventeenth century, where he came in contact with true Christians. The Jews being then few in number in the city, intercourse between them and Christians took place on very friendly terms. In Bohemia there had arisen a false Messiah who deceived the people; on his way to London, a Jesuit at Antwerp had tried to convert Jesaia to Roman Catholicism. All this contributed to his searching for the truth, and when he found it in an English Church, he at once united with the church by baptism. Then he wrote a treatise under the title, "A Vindication of the Christians' Messiah," in 1654.

Joseph Joachim, born in Kittsee, Hungary, in 1831, is known to have embraced Christianity. He became a famous musician and founded a high school for musicians at Berlin in 1867.

Keyper, a native of Prague, was rabbi in Schleusinger, where he was converted, being baptized by the Superintendent, Friedrich Ernest Weis, in 1715. He afterwards was lecturer on Jewish antiquities in Altorf and in Regensberg. Later, he gave lessons in the Talmud and Rabbinics at Bremen. Wloff speaks of him as a learned, upright, and sincere man.

K. Skokowski was a native of Calwary in Russian Poland, baptized at Konigsberg, and then studied at the L. J. S. Missionary Training College in London. From 1849 to 1869 he labored as a missionary in London, Cairo, Lublin, Gnesen, Posen, and Konigsberg. "His annual reports," says the Rev. W. T. Gidney, "supplied most interesting details of mission service together with glimpses of the social condition, pursuits, and religious opinions of Jews, among whom he devotedly carried on the work of preaching Christ and Him crucified, until his retirement in the beginning of 1888 after a long service of nearly 40 years."

J. Zabanski was born in Minsk, a town in Lithuania. His father, a bigoted Talmudist, sent him on an errand to a Christian nobleman, who made him a present of a Hebrew New Testament. On coming home, he innocently enough showed this to his father, and was peremptorily told to take it back. This excited in him a curiosity to know the contents of the book, and he soon procured one. Detected in reading it, he was punished by his father more than once, and at last the father got the police to give him twenty-five strokes with a rod, for disobedience. The consequence was that he got ill and had to be taken to the hospital for nine weeks. Later, he ran away and became a teacher in a family for three years, where he got possession of a German New Testament and Dr. McCall's "Old Paths." He then returned to his father and asked his permission to go abroad. As this was not granted, he again ran away, this time to Constantinople, where he heard the Gospel from a missionary named Goldberg. Thence he went to Jerusalem and was admitted by Hershon into the House of Industry. His countrymen there, who knew his father as a learned Talmudist, tried every means to snatch him away from the mission. They even went to Rachel's grave to pray for his return to Judaism, and finally sent two Jews to his father to come and fetch him. Zabanski, however, became a Christian and labored as a missionary of the L. J. S. from 1864 to 1867 and for a long period as an agent of the British and Foreign Bible Society in Bulgaria.

"The present depression is affecting my magazine. Some have refused to renew, and others do not show any sign of life. Some write me that they need the magazine very much, because it is a help and blessing to them, but they are not able to send the money."

—A. PRZEORSKI, Poland.

"Am letting others read my *Harvest Field*. I think each one is the best."

WAITING FOR THE PHILIPS

By John Gordiuk

THE Lord is my strength and my shield; my heart trusted in Him, and I am helped: therefore my heart greatly rejoiceth; and with my song will I praise Him." (Psalm 28:7)

I have just returned from a ten days' journey, visiting some churches. My heart greatly rejoiced as I saw the work of our blessed Lord in the hearts of sinful men, and in the hearts of His people, too. Indeed, "the Lord's hand is not shortened, that it cannot save; neither His ear heavy, that it cannot hear." I visited those places four years ago, and now I see a great difference. Many souls have found peace and joy in our Saviour. His Spirit continues to draw restless hearts to the uplifted Saviour. Praise His Name! All glory belongs to Him alone!

Satan, however, is working also. We can see that many who were among the first followers of the truth of the Gospel, and who led others to a knowledge of salvation through Jesus Christ, are now backslidden. Some of them have become great enemies of the Gospel and do destructive work. But God is faithful! "He hath put down the mighty from their seats, and exalted them of low degree. He hath filled the hungry with good things; and the rich He hath sent empty away." (Luke 1: 52, 53) All this He does because He "hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty . . . . that no flesh should glory in His presence." (I Cor. 1: 27, 29) The Word of God finds more and more place in the hearts of men, in spite of all the evil work which the enemy is doing through his servants.

As you know, the Roman Catholic and Greek Orthodox priests are against the reading of the Bible by laymen (in most cases), for they say the Bible is too sacred a book to be read by the common people. However, the World War and revolutions revealed to many the errors of the nominal churches. Many began to look on the forbidden things, including the Bible. There are many who began to read it themselves and to wait for Philips who would guide them into an understanding of what they had read. There are many who do not believe any religion, but believe in God. They are seeking to find true believers who know the "Unknown God." Who will show them? "The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest." Praise the Lord for His children abroad who have met that great need by their prayers, means, and personal labor. May the Lord reward them! Their part in the Lord's work here will be seen in eternity.

The Lord has begun to work in the hearts of the inhabitants of a village near us. There were no believers there, and so we prayed most earnestly for that place for a long time. God unexpectedly answered our prayers. People began to visit our meetings in the new hall, and now the lives of many of them have been changed by the grace of God. They are asking us now to visit them in their homes, and we have been there twice. I have received a parcel of tracts from Mr. Stettler, and these are very profitable in dealing with people who are seeking after the truth.

Thank you very much for your interest in the Lord's work here. May God bless you and all who love our Saviour and Lord!

"Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion for ever and ever. Amen."

SOWING WITH TRACTS

Lodz, Poland,
April 28, 1932

Our Very Dear Friends:

Although it is our intention to write a few lines every month, we find it almost impossible to do so. The night is far spent, the workers are few, and the demands on our time are ever so many. In less than two months we were permitted to conduct fifty-two meetings in fifteen different villages and towns.

One of the outstanding features of these months was Easter. Although we do not believe in the sacredness of certain days, yet perhaps no time brings better opportunities to present the message of the death and resurrection of Jesus Christ than

does Easter. Here in Europe even the ungodly have a certain reverence for all that transpired at the cross and thereafter. For a long period before Easter, the Roman Catholics and the Greek Orthodox spend day and night in religious ceremonials. They may have a good deal of idolatry, but this affords us an opportunity to present the truth as it is found in the Scriptures.

Easter morning about fifty of the believers gathered as early as four o'clock for prayer, to "meet the Lord" on their faces, interceding for others and praying for themselves. These were blessed hours, and many a contrite heart found peace with God. It surely was a time of humiliation, and I believe it was good for us all. Souls who had never prayed in public, melted and burst into tears. Children of God whose voices had not been heard for years, confessed their sins. It seemed that there would be no end to prayer. Oh, how much good such hours do! They are more valuable than much preaching. There is nothing like the glory of God going from heart to heart. Every heart just knows that He is there.

In another village, it seemed God spoke without words. A whole family was taken ill with trichinosis. Five persons labored between life and death for days, until death triumphed over one after the other. The whole village stood at their bedsides and attended to their needs, in the course of three or four weeks. We are confident that one soul found the Lord, even in that late hour of her life. Some of the others, we are sorry to say, hardened their hearts so that they did not even desire prayer for themselves—but we prayed for them just the same. The evening I was in that village, I was called outside to see a large fiery sign in the clouds. Just a few weeks before, an earthquake had shaken that part of the country and had torn the ground so that crevices remained about a foot in width and several hundred feet deep. All these events left a deep impression upon the people, and it seemed that the gospel was as much appreciated as a rain after a parching heat. God indeed speaks in divers manners, without wasting many words, and in a language that children may understand.

There are moments when it is exceedingly hard to understand God's dealing with His children, and we are at a loss to account for the murder of Miss Grace Mott, a missionary of the American European Fellowship in Warsaw. Words fail us to tell it out. It has humbled us; it has driven us closer to God. Why was it she, the saintliest of us all? Oh, the sin that spells tragedy, to want to rob her of the thing that she esteemed least of all —money!

Do you realize the fact that we use 50,000 gospel tracts a month? Then you will remember the tracts, as well as those distributing them, in prayer. One man walked from eight P. M. till about eight the next morning only to start back the next day with a load of about forty pounds of gospel literature. Here and there Roman Catholics find the Lord. Thousands of our silent messengers go to Russian refugees in France. The sadly neglected Carpathian Russians, Ukrainians in southern Czechoslovakia, receive from month to month liberal quantities of gospel literature. Some of us passed recently through four Polish villages, distributing tracts. A few of the young people followed us, while others came running after us long after we had left the village, to beg for more tracts. The last two months 110,000 tracts came off the press. Praise God!

Yours, standing in the need of prayer,

FRED AND MARTHA STETTLER

Peace be unto you! My 13th missionary journey lasted from February 23 to March 26. Here is a brief statistical report:

Days on journey	33
Places visited	39
Kilometers covered	1841
Sermons preached	43
Public conversations	23
Attendance	4800
Of the above, Jews	450
Individuals dealt with	30
Letters written	25
Homes visited	55

—MOSES GITLIN, Poland.

"The enemy is very busy these days, but the work goes forward nevertheless. We rejoice in seeing Him working all the time and bringing to nought all plans of Satan. Pray much for us—we are going through testing times."

—R. W. HILL, Roumania.

AMONGST THE POMAKS

By C. Marvakoff

JUDGING from what I see and experience daily, would say that there is an awakening coming. The religious life of the Pomaks, as they live it, is not sufficient, for there is no power in Mohammedanism for daily living. Men are creeping along in darkness and it is hard for them to see the light. The Pomaks, like all the Turks, believe that everybody has to work their way into heaven. It is a new doctrine for them to hear that there is a Godsent Redeemer, who was born for us, died for our sins, and was raised for our justification, and that our works and righteousness without Christ do not count before God. All this is new teaching to them, but the night is passing and the day is dawning.

On the 3rd of February a little baby boy was born to us. We named him Daniel. On the 10th of February I left home and journeyed to a neighboring province to visit our evangelical congregations. I had been asked to travel around and preach among them, also visiting the believers in their homes. This I did, with the help and strength of our Lord Jesus Christ. Every gospel meeting was filled with men and women who were thankful to see me. They tell each other that the Word of God is the only remedy to build us up and change us for the better. They tell me that I am touching the sore spots and that the words I am giving are the best remedy for the present disease. God grant that many men and women may find healing through the Word of God for body, soul, and spirit. I do believe that our Lord, through His infinite grace, will give healing to men so that they will be able to walk by faith and live in the light of His Word, sealed for time and eternity. I traveled around from place to place until the 20th of February, when I returned to my home to continue in my mission work, presenting the gospel of a crucified and risen Lord to the people here.

The work of the Lord is far reaching and important. I am weak, but He is strong and all-wise, and He knows how to change the hearts of men and bring them to repentance so that they might be saved. I send greetings to all the brothers and sisters who are interested in this work.

During the month of March, I traveled from one village to another, seeking to give the Gospel to these people. After varied experiences, I have been convinced that the best way to bring the Gospel to them is to read it to them. When I am through reading, I present that Gospel to one of those who listened, and he or she will take the book, saying, "I will read it over for myself." Yes, I must preach the *Word*, for it is through the *Word* that men will believe and come to a knowledge of the Lord and Saviour Jesus Christ.

Our sisters in Bulgaria set aside February 12th for definite prayer for all of God's children throughout the world, and they took an offering on that day for the work among the Pomaks. With that money I bought 425 copies of John's Gospel for distribution among the Pomaks. Some of these I have already given out and I will continue this work through the month of April, the Lord willing. I am expecting to see some fruit from this work of giving out His Word.

A VISIT TO FINLAND

By N. Mosherenok

PEACE be unto you, my dear friends of the American European Fellowship! It is a great joy for me to inform you that I visited Helsingfors, Finland, in April. I was longing to go there before, but it was difficult because of the ice on the sea between Helsingfors, Finland, and Reval, Esthonia. Ice was ten feet thick in some places along the coast. Our steamer was preceded by an ice breaker and our passage was quite dangerous, but I arrived safely in Helsingfors, where I was joyfully met by our dear Russian evangelical brethren. We had meetings several nights. Our congregation was a small one, but our joy and unity of brotherly spirit were so deep that I lack words to describe the happy time which we spent in the presence of our Lord.

I also administered holy communion. Other brethren also preached, so that we instructed each other according to the apostles' order, and our souls were filled with real spiritual food. One meeting lasted from seven till ten. We prayed as

One in soul and heart for all of you, for the whole work of God's kingdom in the world, and for the *Vernost*, which is so dear to us.

I am so thankful for the help which I have received regularly from the dear ones in America. The Lord reward you abundantly for all your goodness and love. I send you my hearty greetings.

SACRIFICIAL GIVING

By K. Jaroszuk

I DECIDED to visit the town of Yezernica, about eighteen miles away, and was joined on this trip by another brother from the church in Luniniec. He was anxious to walk with me and to have part in the communion service which we hoped to conduct in that town. We stopped at different places along the way, calling at some of the believers' homes. Whenever we called at a home, the children of the town soon discovered our coming and began to gather at that house, asking us to teach them to sing our gospel hymns, which they liked very much, and to tell them the story of the Lord Jesus Christ. There is unusual opportunity for work among the children, especially in the towns, but the main difficulty is that there are no teachers who can take care of this work. There is so much work of every kind that one hardly knows where to start. We did as much as we could, and the Lord richly blessed our efforts. These children learn to sing the gospel hymns and to love our Saviour. What they hear and know, they talk about to their parents, and often their parents believe on the Lord Jesus Christ as a result. Some parents, however, persecute their children for going to "sectarian services." Others are asking us to come and teach their children as often as we can.

At night we held a blessed meeting in one of these towns. The next day, Sunday, we reached our destination, the town of Yezernica. This is a large town and many people here have a great interest in the gospel news. The believers here are very earnest and sincere, and testify to others of the Savior whom they themselves have found. Here we held a revival meeting, which was very much crowded, and the Lord blessed us very richly. We then observed the Lord's Supper and rejoiced together. It seemed that not a single sincere soul went away empty.

At the conclusion of this service, we discussed the very serious need of having a prayer hall in this town. Lately we bought a small, unfinished hall with a seating capacity of about 100, for which we paid 270 zlotych (about $40). This hall, however, is not yet completed, and it needs much money to finish it. The matter was discussed as to what could be done about it. The hearts of all the believers were deeply moved and they decided to do their utmost, in spite of extreme poverty. Some gave 60 groshy (about five cents), some more, and some even 10 zlotych (a little over a dollar). The result was that we received 100 zlotych. It certainly gave us great joy to see these poor believers cheerfully giving their mites. They did it with a realization of the great importance of the work of the salvation of souls for whom the Lord Jesus was crucified.

These 100 zlotych, however, will not be sufficient to complete this hall. We need at least 1000 zlotych (over $100), so please pray for us and for the amount needed to finish the building of this hall, which is so greatly needed if the work of the Lord here is to make progress.

"The soldier convert, whom we mentioned in previous letters, will be discharged in a few days and must then decide what to do. He has expressed his conviction and willingness to serve the Lord, and is ready to follow the call, whichever way the Lord may lead him. We will try to keep him here, helping us in the work and looking to the Lord to supply his needs. *Please do take the matter of the support of this brother in prayer before the Throne of Grace!* May the Lord of all blessings keep and uphold you in His glad service until He calls the work done and takes His own to glory!"

—Charles Lukesh, Czechoslovakia.

"As soon as we get our new passport or make an extension of the old one for another two years, we will start immediately for Carpathian Russia. The believers there are anxiously awaiting our return."

—John Kovalchuk, France.

"We appreciate the good things you give us in the magazine and the letters from the missionaries, for whom we unite our prayers with all of The Harvest Field family."

CONDITIONS OF MISSIONARY WORK IN POLAND

By L. Zabko-Potapowitch

These conditions are not equal in all parts of Poland. It is necessary to have in mind that the territory of present Poland consists of three parts, Poland having been divided in the 18th century among its neighbors—Russia, Austria, and Germany. Now these three parts again make up Poland. In each of these parts the laws of the former rulers have been preserved up to this time, so that what is lawful in the German part is prohibited in the Austrian part, or is indefinite in the Russian part.

The best situation religiously is in Galicia. According to Austrian laws, every religious movement outside of the state church was ignored, and every evangelical believer was considered as a man without any religion, or an atheist. This has proved to be very good, because the evangelical congregations here exercise great liberty, while they are persecuted in other parts of Poland. Local Austrian laws do not permit anything, but in view of the liberty of conscience granted in Poland as a whole, the evangelical movement is not forbidden here but is merely overlooked by the authorities.

In the former German district, believers for a long time enjoyed full liberty, and it seems to me that the chief cause for lack of spiritual activity among the believers of this district lies in this condition. Most of the believers in this district are Germans—the work among the Polish people here has just been started.

The least religious liberty is found in the former Russian provinces, and here there is the chief development of the evangelical movement. According to former Russian law, the evangelical movement was regarded as a movement against law, hostile to the state and to the authorities. While the Polish constitution gives full liberty of conscience and permits meetings to be held, the local authorities are guided by the orders of the former Russian authorities and every low police officer referring to one of these circulars finds that he is given power to dismiss a meeting. Foreigners who come to us are sometimes very much astonished when the police officer comes to the meeting and declares: "You may perform the divine service, but under no circumstances may you preach." Nothing can be done at such a time. "Dura lex, sed lex!" This tight position, however, stimulates in believers a special zeal for doing God's work. These obstacles do not hinder the proclaiming of the Gospel.

We have difficulties of other kinds, the most important being the lack of preachers. We have not enough educated people who are well acquainted with God's Word. In Poland the population is 30,000,000. Among these are 10,000 Catholic paters, 2,000 Greek Orthodox priests, and only 300 evangelical preachers of all denominations. Five per cent of these preachers are well educated, 15 per cent are average, and the rest have little or no education. In all the country there is only one Bible School, and in three years only about ten preachers have graduated here.

The second obstacle is the lack of premises. The Czech and German congregations, who are supported from abroad, have very fine buildings for churches, parsonages, and schools, etc., but the Slavonic congregations in most cases have no special gospel halls of their own. All that the Slavonic congregations possess in Poland are two brick houses and about twenty wooden ones that resemble barns. Most of the meetings are held in the ordinary homes of the peasants. Even in the capital city, Warsaw, the Slavonic congregations do not have a single building of their own.

One can hardly give a clear picture of the evangelical meetings in our villages, for they are often held in very small rooms. Imagine a wooden box about 15 feet long, 12 feet broad, and 5 feet high. A large part of the space in this room is taken up by the Russian peasant oven. In a room such as this, over 100 people assemble. They stand so closely together that one can not move his hand. In winter the door is closed, and there is left only a small space for air above the heads of the people. With all of this, there is a kerosene lamp burning. Thus the preacher is pressed from all sides. Some people are lying on top of the warm oven. In these conditions, perspiring people listen to the preaching of the Gospel for two or three hours.

The lamp can not burn for lack of air. From time to time the preacher stops giving his message and asks them to open the door for a minute to let in some fresh air. After the meeting, those who are thirsty for more of the truth remain for conversation, which is continued until late at night.

In this "box" the preacher is obliged to spend the night. He is given a bed of straw covered with some rough material. The exhausted preacher is eager to get his sleep even in these conditions, but if he is not accustomed to them his efforts to sleep will all be in vain. Innumerable insects torment him. Every two hours the door is opened, admitting not only the frosty air but the pig with all her litter coming in to be fed. When they are driven out, they object with loud squeals. Children are crying, the roosters are crowing, and the preacher's rest is ended. Of course it is not thus everywhere. When we read in magazines a description of luxurious American churches in high buildings, clean and flooded with a sea of electric light, with soft furniture, ventilation, etc., it seems to us like a beautiful childish fairy tale, existing only in imagination.

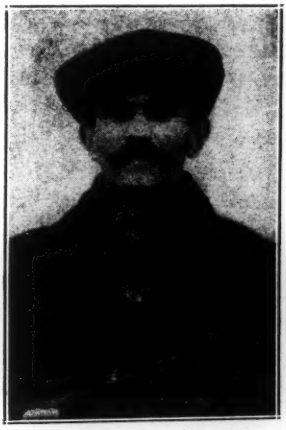
"It is difficult for me to express the feelings of appreciation which overflow my heart when I think of the brethren abroad who care about our needs here and help us out of what they themselves earn. I see God's hand in this. I ask you to pray that we believers may be kept free from sin and be faithful servants of God, manifesting in our lives the fruits of holiness according to Romans 6:22, in our difficult time of spiritual, moral, and material struggle. May the Lord help you all to be faithful to the end, in order that you may afterwards receive the crown of life."

—S. P. BADANTSEFF, China.

LOVE IN OPERATION

Joy is love exulting.
Peace is love in repose.
Long-suffering is love in patience.
Gentleness is love in society.
Goodness is love in action.
Meekness is love at school.
Faith is love on the battle-field.
Temperance is love in training.

—*Prof. Henry Drummond.*



NAHUM SHUMAN

A FAITHFUL HEBREW COLPORTEUR

A VERY unique report has been sent to us by Nahum Shuman, for the month of April. Besides tabulating the literature he gave out, he also records the number of answers to prayer (132), persecutions (109), blessings (95), sad experiences (110), joyful experiences (91), talks with people on the street (271), conversations in the houses (253), and money given to the poor.

He writes that he sends us this report in order that we may know how much literature he gave out during the month of April, saying that he did not sell them but gave them freely to poor and unemployed people who are hungry for the Word of God. His report of the literature given away is as follows:

Hebrew Bibles	23
Hebrew New Testaments	171
Polish Bibles	10
Polish New Testaments	614
Jewish Literature	1,557
Polish Literature	2,637
Gospels	467
Literature sent to Kresa	48,149
New Testaments sent to Kresa	283

"May the Lord bless the paper and the staff connected with the enterprise. I enjoy the reading of the paper. It is instructive in regard to what is going on in this great field in both continents. Also the articles of Pastor J. C. Sisemore on Revelation."

NEWS FROM RUSSIA

(Translated from Russian)

FROM THE RUSSIAN PRESS

THE newspaper "Godless" states that in the village of Baranovky, in the Volga district, there is one church for 3,500 inhabitants. This church was recently closed, with the thought of turning it into a theatre. When arrangements for this change were begun, a rumor arose among the excited people that the end of the world was at hand. The results of this became so serious that the Bolsheviks were compelled to allow the people to continue their church services.

The same paper expresses indignation because laborers pray and cross themselves before eating their meals. On Church holy days the people refuse to work. There are some pilgrims wandering around the country and preaching in their unique way.

Information has come from Bucharest that in the Soviet Russian village of Dubosary, on the border of Roumania, more than one hundred peasants were slain on Easter Day. It happened in this way. On the Roumanian side of the Dnestr River, church bells were ringing. The church on the Russian side had been destroyed a long time before, and the Russian peasants, eager to hear the ringing of the church bells, gathered in large numbers on the bank of the river. When the Soviet authorities saw the crowd, they supposed that the people were trying to run away to Roumania, as has often happened recently, and they began to shoot them down. The people on the Roumanian side witnessed this terrible scene.

In the "red" army, which consists of young peasants, there are special instructors in atheism. Some time ago a "red" guard by the name of B—— was asked whether Christ ever existed. The soldier answered, "I don't know, my dear comrade, I only read that he didn't exist." The instructor was not satisfied with this answer and, to settle the matter, the soldier offered this further explanation, "We do not have any belief in God, but in order to understand this problem it would be well to investigate the Bible and then everything will be clear."

CHRISTMAS IN GODLESS RUSSIA

(From the Russian Press)

"The active godless arranged antireligious demonstrations for Christmas. Book shops were full of tracts on atheism, but it seemed that somehow nobody noticed these tracts. The godless themselves are weary of threatening and the people are indifferent. The most important thing in the minds of all the people is to find something to eat.

"The churches were very crowded with people on Christmas Day, so that many churches had not the capacity to hold all the people that wanted to attend. The churches that remain are all small ones, the larger ones having been closed. The buildings were so packed that it was impossible for any one who came in to get out before the end of the service."

REFUGEES FROM RUSSIA

A GROUP of Mennonites passed through Paris on their way to South America. They had escaped from Russia, having crossed a wide river, the Amur, last winter. The weather was cold and frosty and they prepared fifty-six special sleds. Everything was arranged so cleverly that the agents of the G. P. U. knew nothing of the preparations for flight. One night all these fifty-six sleds started on their journey. Their escape was a happy one, for the "red" guards did not notice them and no one was wounded. In this group was an exceedingly happy mother, who exclaimed to every one around her, as she held a child in each arm: "Oh, how happy we are that we are now free from the Soviet nightmare!"

A second group fled from the village of Genchin, also through the Amur. Most of these people were Baptists and Greek Orthodox people of the old faith. Altogether there were 23 families consisting of 150 persons. Then, too, peasants fled from Za-Zeysky, these also being Baptists.

They tell us that all barns of private farmers are empty. The Bolsheviks have concentrated all the corn in special centers, and from these it is exported to foreign lands. The private farmers now face starvation, because of the special persecution waged against them.

HOW BELIEVERS ENDURE PERSECUTION

THE following testimony as to how Russian believers conduct themselves when under persecution was given by a Greek Orthodox Russian general, Z. J.: "While I was suffering banishment in Solovetsky Monastery, I met some evangelical believers. They were undergoing the same severe treatment as the others who had been banished, but their behavior under these adverse conditions won the hearts of the other prisoners and aroused sympathy in their behalf. They suffered quietly and bravely, with real submission. We were surprised to see the patience with which they bore all the cruel treatment. The agents of the G.P.U., who were almost brutish in their treatment of them, sometimes became discouraged. Let me relate something of that which I personally witnessed. On the shore of the Arctic Ocean, one of these believers was imprisoned in the same cell with me. This man and his friends had been sentenced to exile only because of their religious influence upon others. It was a pleasing sight to see these men lying on the floor, constantly reading the Gospel. At night, when the other prisoners were sleeping, they kindled fires and continued their reading. From time to time they lifted their eyes and prayed, with a very solemn look on their faces. The religious spirit of these men had a good influence on the other prisoners, so that even the 'shpana' (corrupted young people) were silenced and refrained from using vile language.

"In one particular case when the prisoners were examined, as was usual late in the evening, the inspectors were specially cruel. They saw on the floor two 'sectarians' and demanded of them that they would stand in the ranks like military men. They silently refused. They were immediately ordered to be put in a special cellar. In the corners of this room were dead rats, and the cold and filth and bad odors were almost unbearable. After three days in this cellar, the 'sectarians' were brought back to us. We asked them how they had fared, and they told us all about these awful conditions, but without any complaining and in good spirits. That night the same angry agent examined the prisoners. He accused these men in very rough language, but they did not retaliate. He rushed at them, intending to beat them, but the watchman of the prison suddenly ran out from the ranks and shouted, 'Comrade! All the people of this cell ask you to leave these fellows alone. Otherwise . . . .' The brutal official saw the indignant expression on the faces of all the prisoners and, becoming frightened, he turned away with the words, 'Away with these worshipers!' He was so discouraged that his usual nightly examination was not completed, and from this time on the 'sectarians' had more sympathy than ever from the other prisoners."

THE SCHOOLS IN SOVIET RUSSIA

THE schools in Russia now are designed for chosenc hildren of Bolshevik workers. There are some schools of "unfavored" children and some schools are under suspicion. The young people in the privileged schools and those in the schools under suspicion are taught along different lines. The children of the real Bolshevik type are trained to be dictators, and the other children are considered as the material for the communistic experiments. From the point of view of the Bolshevik educators, the children of capitalists inherit the qualities of their parents and are counted as socially dangerous enemies. These children are cut off from any possibility of further education.

Some demonstrations of selected communistic youth take place so that the laborers in the factories are under pressure from these young people, being compelled to carry out Soviet plans which have not as yet been accomplished. The young people come to the gates of the factories and *demand* that their parents do certain necessary work for the Soviet government. Some children hang placards over the beds of their parents, admonishing them to do their work well. Small children have recently been taught the following kind of poetry: "We hate our fathers, our brothers, our sisters, our friends, because under beautiful words they hide the shame of their lack of work."

The school children in Moscow were asked what they wish to obtain from the modern education, and the unexpected answer was, "We wish our

teachers would not permit the children to be rowdies. We most sincerely desire simplicity and less falsehood." Some foreigners are enthusiastic about the new experiments being tried out in the Soviet schools, but the real conditions of Bolshevism do not deceive the children themselves.

In Moscow there is a model school with radio-cinema, and the children of this school have it suggested to their minds that there is only one such school in the whole world and it is in the capital of the World Republic. The children listen to the lectures delivered through a loud speaker, and on the screen they see the pictures which teach them geography and science. Everything in this school is arranged to work as though by machinery.

On the other hand, there are many schools in which conditions are very primitive. For instance, one boy writes about his school: "I am studying in a very bad school. Our desks are small and our seats are tight, so that we push one another with our elbows. Our note books are dirty. We are not able to open the window because the frame is very old and it would break."

Soviet children are using alcohol. In one case 166 boys and 156 girls in Moscow, ranging in age from 7 to 15, were questioned as to the use of alcohol, with the following affirmative results:

	Boys	*Girls*
Do you ever use alcohol?.....	72%	70%
Do you drink regularly?.....	15.6%	10.2%
Do you get drunk?.....	20.5%	20.7%

The answers from children 7 to 11 years of age were as follows:

	Boys	*Girls*
Do you ever use alcohol?.....	61.5%	65.5%
Do you drink regularly?.....	20.5%	36.8%
Do you get drunk?.....	20.8%	20.5%

COMMUNISM AMONG SCHOOL CHILDREN

ATHEISM and Marxism are now being systematically propagated among school children, especially in the Baltic countries that border on Russia, such as Poland, Estonia, and Latvia, and their influence is even felt in Bulgaria. In many schools, after the lesson on religion has been taught and the minister has gone away, the members of the circles of godless begin to ridicule everything that was taught. The believing young people, being unprepared, are unable to defend their faith. One boy from the high school wrote: "When the subject of religion has been taught in our class, I make haste to leave the class room, for it is very hard and repulsive to be compelled to listen to what they say and not be able to repudiate their claims."

It is the bitter truth that this propaganda is meeting with success, and in this way there are prepared bands of eager agitators. The more grievous side of this is that these young people are sincere in the spreading of atheism and are devoted adherents of communism. They consider it the only saving religion, and thus the moral territory of communism is widening. We make the mistake of concentrating on the outward aspects of communism, without noticing this undermining, hidden, destructive work. Communism is now making a special effort to reach the souls of people.

A PROVIDENTIAL MISTAKE

BROTHER V. T. tells us that when he was converted in Russia he was so eager to preach that, with childlike trust, he went to the "red" commissioners to get a special permit to preach. This "red" chief, supposing that he was going to spread political propaganda among the people in the village, said to his assistant, "Give a permit to this man at once." With this paper in his possession, he went to a large village where the Gospel had never been preached. When he handed his paper to the "red" police, they gave him the largest hall in the village. He bravely preached to the crowd that gathered there. After the nature of his message was discovered, the authorities there wanted to arrest him but were afraid because of the paper that he had. Many people in this place were converted. When he realized that his position was becoming more and more dangerous, he went farther south and continued his preaching, with the result that many people repented and tearfully confessed their sins. When the authorities discovered their mistake, he was arrested and sentenced to be shot. He was brought to the place of execution but was not shot, though he never could understand the reason why.

"I read your magazine through whenever it comes, and would enjoy supplying some of the needs suggested if the funds were available."

A BLOW TO ATHEISM IN MANCHURIA

A LETTER dated March 15 comes to us from Harbin, Manchuria, from a group of Christians with whom we are in touch, and gives us interesting information concerning the recent happenings there. We quote from the letter:

"We have passed through many troubles and have witnessed awful scenes of war. Our house was within the zone of action and some of the people in our neighborhood were killed. We feared for our children, but we trusted God to preserve them. In one part of the city a Japanese bomb, which fell from a burning aeroplane, exploded and killed one hundred in the group of onlookers. The victims were Russian and Chinese young people, most of them from 12 to 22 years of age. How terrible!

"Japanese troops entered the town on February 5th. Previous to this, the battle had been fought in the suburbs. Shells bursting in the streets killed the passersby and wounded many others. On the 6th of February we went to see the field of action—and an awful spectacle it was! In all directions were the bodies of dead Chinese soldiers, usually with mortal wounds in their heads.

"For two weeks we were in great danger. God was very merciful to the believers and not one of them was hurt. His holy Name be praised for ever! Now most people understand in a new way the words: 'Then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth Him not.'

"We thank God for the peace now reigning here. We believe that conditions for our work have been greatly facilitated, because the new political situation will free the Russian people who have been hindered for eight years by the communists. This particularly concerns those who are in the service of the railroads. We shall now have greater liberty for the extension of the Gospel here. We MUST avail ourselves of the opportunity. (Many Christians do not know that Japan is death to Bolshevism. It has not gotten a hold in Japan. The recent trouble has done much to rid Manchuria of communism, for China is almost helpless against Bolshevism except for Japan's help. Let us be encouraged to pray on against communism and her inroads in the East.)

"We have managed to penetrate into all local atheistic organizations, thus learning their methods of work and their literature. We are preparing for an onslaught now. We have already translated about fifty tracts to combat atheism, as well as some books indispensable for the young people."

PRAYER FOR EUROPE IN CHINA

THE following letter comes to us from the Door of Hope in Shanghai, China, under date of April 29, 1932:

"We are truly grateful to you for sending us a copy of your magazine, *The European Harvest Field*, for this magazine will help in our intercession for Europe. With grateful hearts we look to Him who is able to do great things in answer to prayer.

"Perhaps it would interest you to know that four and a half years ago, while in prayer, the Lord gave one of our missionaries a vision of world-wide evangelism, and with it a burden of prayer and intercession for souls. This vision and this burden, God Himself by His Holy Spirit made real to our Christian Chinese here in the DOOR OF HOPE—CHILDREN'S REFUGE, and daily we share it as we come before the Throne of Grace. Since this revelation, our Home has become a 'house of prayer for all nations' and has been an untold blessing to us and others in other lands. We pray that the whole church of God may catch the vision of her call. We cannot be everywhere at one time in person, but certainly PRAYER leads the soul forth to fulfil this great commission. We are called to be 'kings and priests' (overcomers and intercessors) and God has given us a place in His field where we can labor. We are a company of about 275 Chinese and seven missionaries in this Intercessory Missionary Band.

"Europe is on our hearts. Personally, I have spent some time in Europe and know the spiritual need there. The Lord grant the AMERICAN EUROPEAN FELLOWSHIP to be mightily used of God to bring in precious souls. May the Lord Jesus be exalted in and through His blood-bought people and prepare them for his coming, which seems so near at hand. May He bless you and all who are responsible in this Fellowship movement, and grant that it may accomplish all to which it has been called."

"I read the magazine to my grandfather and am much interested and want to help support the work the FELLOWSHIP is doing."

MISSIONARY ACTIVITIES OF RUSSIAN REFUGEES

FROM *Brazil* comes the cheering news that Russian missionary work there is developing very happily, so that in many places there are regular mission stations with hundreds of newly converted, with Sunday Schools, choirs, etc. They are co-operating with Russian Letts, and are now the leaders in the missionary work among the Brazilians and Spaniards. In the last two years they baptized sixty Roman Catholic men. Among the latter there are some colored people, also. In addition to this work among Brazilians and Spaniards, the Russians preach the Gospel to Bulgarian and Turkish colonists.

Similar word comes to us from *Paraguay*, from Brother V. Koback: "We Russians came here from Poland and have our own colony, which consists of 350 families. We began evangelical work and it was very successful. Our church here has forty members, a choir, and a Sunday School of thirty children. Our people here are very poor and ignorant. We have many other colonies in the neighborhood, and these we visit on horseback. The work is hard, but in every colony there are redeemed souls. Some of them express a desire to be baptized. The people are so poor that they can not even buy Scriptures, hymnals, and other spiritual literature. Therefore, dear brethren, we ask you to turn your attention to dark Paraguay, which is so greatly in need of spiritual enlightenment. We earnestly ask you to send us any Russian literature that you may have, especially the dear magazine, *Vernost*. Help us in this. The Lord will bless you for it. We used to read the *Vernost* while in Poland, but for the past two years we have not had this helpful, spiritual magazine. Four young brethren of our number have devoted themselves to the service of the Lord. They are preaching where they can and are diligently studying the local languages, which they will need for preaching to the natives of Paraguay."

RUSSIANS IN PALESTINE

SISTER A. BALAABS writes us from Palestine: "We have a small room in the suburbs for our Russian meetings in the Tel-aviv. We have Jewish visitors and some of them become very angry. They curse us, ridicule us, and stone us. In our meetings sermons are preached in three languages—Russian, English, and ancient Hebrew. On Saturday, the 12th of March, a special disturbance was planned by our enemies. They brought bubbles filled with gas having a very bad odor, so that our believers had headaches afterwards. We were compelled to appeal to the police, but the disturbers ran away before the arrival of the officers.

"I visited in Jaffa. God's blessing is on the preaching of His Word there. Three were baptized.

"Some brethren and sisters attended a Conference in Egypt in January. It was a wonderful conference. About 400 people attended the meetings, which were held twice daily. There were converts and some were baptized, but the meeting was attacked by the Mohammedans, of which there are many in that city. Windows were broken and some brethren were wounded, but they did not discontinue their meeting. One Arabian brother was compelled to go to the hospital for treatment. The police defended the Christians. One brother's house is built over the water and to him the Mohammedans came with intent to drown him, but the police prevented this."

PERSECUTION OF GERMAN PASTORS

The Association of Lutherans and other Protestant organizations in Germany have declared a protest against the torments through which some Protestant pastors in Russia are now passing. Having been accused of counter revolution, these pastors were arrested without any foundation of their guilt and were forced to bring forth a full "confession" of their crimes. One of them was examined for a period of seven days, during which time he was left without food and limited even in drinking and not permitted to sit down. Failing to get his confession, they mercilessly beat him until he was bleeding. After all that, he was banished to Siberia. Another pastor, Erbes by name, who lived in the German colony in the Volga district, died in exile from starvation.

The banished pastors are appointed to hard work in the woods. Each of them is compelled to cut down not less than 39 trees daily. For this work they are often compelled to stand in deep snow up to the waist. These banished people are dying, being exhausted and stricken with every kind of

illness. Such cruel trials as are applied to the Christians by the Bolsheviks never took place before in the history of the world.

In one Siberian camp of the banished there are now about thirty exiled pastors, and the German organizations are interceding for them.

RELIGIOUS SCENE IN MONGOLIA

(Translated from the Russian)

FROM China we have received the following from Brother R. M. D.: "I write from the Mongolian city of Hailar. Here live Japanese, Chinese, Tartars, Jews, Russians, and Tungus, and here are two temples of Buddha, two Greek Orthodox churches, and now one Russian congregation of evangelical Christians; 350 kilometers from Hailar there is a resort called 'Orshan.' It is in the depths of Mongolia, and there are thirty-five springs there that are supposed to heal from different kinds of sickness. The springs are under the management of the Lamas, who receive no money for permission to use the water, saying that the springs are God's sources and each person has a right to cure himself free of charge. The treatments continue from 20 to 30 days, however, and there are other charges after all that amount to $25 (American).

"To get a true idea of Mongolians and their religion, I wish to give you briefly an account of a religious scene that I witnessed myself. Some time ago there came to Hailar the highest priest, Panchen-Lama, whose mission is called the mission of the 'Living God.' He had never been to Hailar before, and it was an event of the greatest importance, which called forth unbounded enthusiasm. The people were greatly stirred when they merely heard the news that he was to come. They considered it a new epoch in their lives, for they felt that he had a new, solemn message for them. Taking place as it did on the very frontier of Russia, it was an event of extraordinary significance, for it was opposite to communism.

"Since up to this time there is in Mongolia no railroad, no telegraph, no telephone, no cities, no means of communication, special heralds were sent out in all directions from Hailar to announce to the scattered population the arrival of 'Living God.' Mongolia is a country of wonderful natural beauty. There are thousands of kilometers of valleys, on which are pastured innumerable herds of sheep, oxen, camels, and horses. Immense crowds gathered in Hailar, among them being Halkians from the Soviet regions. The Mongolians brought with them great herds of animals, so that they might have gifts to give to the great Panchen-Lama. As they wished to sell these animals as soon as possible, cows were sold for $4 and $5 (American), sheep for $.50, and horses for $5 to $7. The traders made the most of this unprecedented opportunity.

"With the money realized from the sale of their herds, the Mongolians bought beautiful clothing and ornaments, with which they adorned themselves. Then they went to the hillside and arranged 'The Rest' (throne) for 'Living God' with very beautiful decorations. Thousands and thousands of people met this Panchen-Lama. He arrived in an automobile, Mongolians following the auto on horses. When he came out from the auto, all the people knelt before him. His face was covered with a piece of yellow silk. The people pressed upon one another so that many of them were injured. Each one tried to kiss the earth over which he passed. They also tried to swallow the dust, thinking that whoever succeeded in doing this would have happiness and luck throughout his life.

"After a short service, in which the lower priests worshiped the Panchen-Lama, he began to bless the people. At this juncture he uncovered his face, and the people bowed their heads. After the blessing, they began to bring their offerings. Those who brought gifts were privileged in having a special blessing, and to each one of them was given a small piece of blue cloth. There were brought to 'Living God,' in special vessels and in beautiful leather bags, tens of thousands of silver dollars and things made of gold. Some estimated that these gifts were worth about $1,000,000.

"After this, a Mongolian wrestling match took place among innumerable pairs of young athletes, which consisted mainly of pushing with the feet. This was followed by a horse race, which was participated in by hundreds of experienced riders. The race-track for this derby was 25 kilometers long, with many hurdles. The horse that won the race was given to Panchen-Lima, and he personally put on her the sacred silk 'khodak,' thus setting her apart as sacred. The rider received a personal blessing from Panchen-Lama and the gift of a herd of horses. The people remained on this hillside all

night long. In the morning, 'Living God' departed for the next celebration in another place.

"This visit of Panchen-Lama had some very important aspects. First of all, it called forth in the people very strong religious emotion. Panchen-Lama makes use of this tide of religious feeling, for he is also a great politician. He shares with the most influential Mongolians his point of view on the political situation and encourages them to close friendship with the Chinese, thus trying to secure peaceful conditions. He urges the necessity of building up the original Mongolian cities, establishing schools, building roads, etc.

"Panchen-Lama calls upon the Mongolians to resist the propaganda of the communists and explains to them in detail the evils of Bolshevism. This appeal has had some result, for some Mongolians who had been under the influence of Soviet agents came and asked to be freed from communism. The people promised that they would not allow the communists to come into their territory."

Our correspondent concludes this description with an appeal for prayer for those in authority. (I Tim. 2: 1–4) He says: "It is an awful condition which is created by so-called Christians—poverty, unemployment, and tremendous amounts of gold gathered into the hands of single financiers—and of course we see the curse upon all of this in James 5: 1–8. It is strange that such vast territories as Siberia and Mongolia are comparatively empty, when at least 20,000,000 people could live in them. People are concentrating in the cities, where they are ripening for revolution."

FROM OUR MAIL BAG

"I have just been reading the current number of the HARVEST FIELD, and as usual am greatly interested and enthused. It is my constant prayer that I may be enabled to do more for that wonderful work which so appeals to my heart. I never forget it, day or night. And that is no exaggeration—not that I mean, of course, that I think of it every moment, but that at least twice a day, night and morning, I bring it before the Lord in most earnest prayer.

"I have cut my HARVEST FIELD all up, sending out one article to one friend, and another to another friend, and so on. Sometimes people will not read a whole magazine, but will take time to read a single article sent in a letter that way. I do that continually—don't you think it is a good idea?

"I am enclosing a little mite for the blessed work in which I am so interested. It is the hardest thing for me to resist pouring out my entire pocket-book every time I receive any word from the AMERICAN EUROPEAN FELLOWSHIP; but alas, my pocket-book is not very fat at best, and there are so many other things that claim an interest. Now today there were *four* appeals in my morning's mail, to all of which I felt I must make some response; and so the little I had must be divided in four—and so it goes, all the time. I will tell you a little secret, though—the AMERICAN EUROPEAN FELLOWSHIP gets the most and biggest checks every time. Nothing *draws* me like that."

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11216	$3.00	11258	1.05	11300	18.25
11217	3.50	11259	1.00	11301	20.00
11218	1.00	11260	7.10	11302	5.00
11219	57.57	11261	3.00	11303	6.00
11220	1.00	11262	10.00	11304	5.00
11221	2.00	11263	1.00	11305	5.00
11222	11.57	11264	5.00	11306	1.00
11223	10.00	11265	1.00	11307	1.00
11224	10.00	11266	1.00	11308	1.00
11225	10.00	11267	1.00	11309	2.00
11226	20.00	11268	10.00	11310	.50
11227	6.00	11269	10.00	11311	15.00
11228	25.00	11270	5.00	11312	10.00
11229	10.00	11271	3.00	11313	5.00
11230	1.00	11272	20.00	11314	10.00
11231	52.00	11273	10.00	11315	1.31
11232	25.00	11274	25.00	11316	1.00
11233	.50	11275	1.00	11317	4.00
11234	10.00	11276	20.00	11318	10.00
11235	25.00	11277	85.00	11319	10.00
11236	3.00	11278	5.00	11320	10.00
11237	1.00	11279	1.00	11321	11.63
11238	11.00	11280	2.00	11322	8.00
11239	40.00	11281	2.00	11323	10.00
11240	10.00	11282	2.00	11324	3.00
11241	11.00	11283	10.00	11325	2.50
11242	2.00	11284	100.00	11326	3.00
11243	1.00	11285	3.00	11327	1.00
11244	5.00	11286	50.00	11328	5.00
11245	21.61	11287	2.00	11329	10.00
11246	5.00	11288	150.00	11330	10.00
11247	4.00	11289	1.00	11331	10.00
11248	1.00	11290	2.00	11332	50.00
11249	5.00	11291	10.00	11333	5.00
11250	1.00	11292	1.00	11334	6.00
11251	2.00	11293	4.00	11335	1.00
11252	1.00	11294	5.00	11336	25.00
11253	20.00	11295	1.75	11337	5.00
11254	1.00	11296	3.00		
11255	20.00	11297	25.00	(Of this amount $35.25 is for the EUROPEAN HARVEST FIELD.)	
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